



A SERIES
DEFINING

ISLAM

SHAYKH IBRAHIM BIN
ABDILLAH AL-MAZROUI



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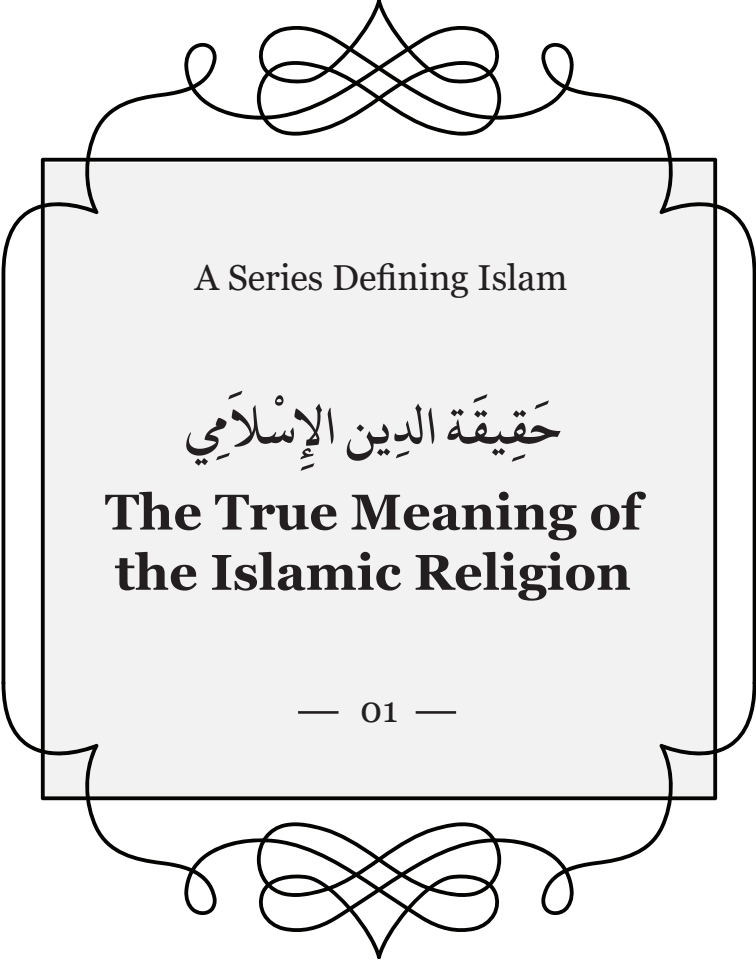
Translated by

Abu ‘Amr Ibrahim al-Maghribi

Cover Design & Format

Al-Binaa By Design

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A Series Defining Islam

حَقِيقَةُ الدِّينِ الْإِسْلَامِيِّ

**The True Meaning of
the Islamic Religion**

— 01 —



Introduction

In the name of Allah the most gracious the most merciful.

Indeed all praise is due to Allah. We praise Him, seek His help and forgiveness, and we seek refuge in Allah from the evils within ourselves and the evil consequences of our actions. Whoever Allah guides, there is none to misguide him, and whoever Allah leads astray, there is none to guide him.

Written by:
***As-Shaykh Ibrahim
bin Abdillah Al-
Mazrouii***

I bear witness that there is no deity worthy of worship except Allah alone without any partner, and I bear witness that Muhammad ﷺ is His servant and Messenger.

To proceed;

We thank The Almighty Allah for the blessing of Islam and we ask Allah to provide for everyone (among us) sincerity in word and deed and to place this on the scale of our good deeds on the Day of Resurrection.



حَقِيقَةُ الدِّينِ الْإِسْلَامِيِّ

**The True Meaning of
the Islamic Religion**

*Today's lecture is entitled
(The True Meaning of the Islamic Religion)*

Islam means submission to Allah through Tawheed (monotheism) and complying with Him in obedience with humiliation and submissiveness. This is the (true) meaning of Islam. In the Arabic language, the verb **aslama** أسلم means: to submit to someone, surrender to him, and give him that which he wants or asks for.

Therefore, Islam means subordination to Allah the Most High, to submit to Him ﷻ by singling Him out with worship and sincerity to Him, abiding by His commands, and leaving off His prohibitions. This is the meaning of Islam.

Allah ﷻ said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Indeed, the religion in the sight of Allah is Islam” (1)

And the Muslim is called a Muslim because he is submissive to Allah Almighty, servile and obedient to Him glorified is He, in doing what He commanded and abstaining from what He forbade. So Islam applies to all that Allah and His Messenger ﷺ have commanded such as prayer, fasting, pilgrimage, faith, and so on and so forth. All of this is called Islam as Allah ﷻ said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.” (2)

And Allah Almighty said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

(1) Surah Al-Imran - Verse: 19

(2) Surah Al-Ma'idah - Verse: 3

“And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers” (3)

Therefore, a Muslim is the one who submits to Allah’s Command in word, deed, and belief. So Islam is submission, surrender, and humility to Allah’s command in all aspects.

Shaykhul-Islam Ibn Taymiyyah رحمته الله said:

«مَنْ وَقَرَّ الْإِيمَانَ فِي قَلْبِهِ وَخَلَصَ إِلَيْهِ حَقِيقَةُ الْإِسْلَامِ وَأَنَّهُ دِينُ اللَّهِ الَّذِي لَا يَقْبَلُ مِنْ أَحَدٍ سِوَاهُ إِلَّا كَانَتْ حَيَاةُ قَلْبِهِ وَصَحَّةُ إِيْمَانِهِ تَوْجِبُ اسْتِيقَاضَهُ بِأَسْرَعِ تَنْبِيهِهِ، وَلَكِنْ نَعُوذُ بِاللَّهِ مِنْ رَيْنِ الْقُلُوبِ وَهَوَى النُّفُوسِ الَّذِينَ يُضَدَّانَ عَنْ مَعْرِفَةِ الْحَقِّ وَاتِّبَاعِهِ»

“He, whose faith has settled in his heart and the true meaning of Islam was made clear to him and that it is the (true) religion of Allah besides which nothing is accepted, (If this is his case), the life of his heart and the soundness of his (faith) Imaan, necessitates his awakening with the earliest alert. However, we seek refuge in Allah from the stain that has covered the hearts and from the desires of the souls which both prevent knowing the truth and following it.” (4)

(3) Surah Al-Imran - Verse: 85

(4) (The Requirements of the Straight Path) Book 1 Page 73

So, he who has faith settled in his heart and the true meaning of Islam was made clear to him and that it is the true religion of Allah, his heart becomes alive and his imaan (faith) becomes correct due to the fastest alert, sermon or reminder that reaches his heart.

So, the reality is that the religion of Islam is the dominant over all religions and it is an abrogation of them all. And Allah Almighty does not accept (actions) from anyone who devotes himself to a religion other than that, calls to it, or preaches it.

And if a group from the People of the Book and others chose for themselves to remain on their religion while adhering to the ruling of Islam that is imposed upon them in the countries of Islam, then, they should be left alone to their choices that they made, while making the truth of Islam clear by showing it to them. This is an introduction that must be clarified.

So, Islam is submission to Allah. Also, when the term Islam is used in the Qur'an and Sunnah it comes with several meanings. Sometimes, the word Islam is used to mean: sincerity as Allah Almighty said:

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾

“When his Lord said to him, “Submit”, he said “I have submitted (with sincerity) to the Lord of the worlds” (5)

And Allah Glorified be He said:

﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ..﴾

“And whoever submits his face with sincerity to Allah...” (6)

Also, the term Islam comes in the sense of acknowledgment as in The Almighty’s saying:

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

“And to Him have submitted in acknowledgment [all] those within the heavens and on earth, willingly or by compulsion...” (7)

Also Islam comes with the meaning of Tawheed (Monotheism), and its evidence is the saying of Allah:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا﴾

(5) Surah Al-Baqara - Verse: 131

(6) Surah Luqman - Verse: 22

(7) Surah Al-Imran - Verse: 83

“Indeed, We sent down the Torah, in which was guidance and light by which the prophets who submitted themselves (to the Tawheed of Allah) have judged.” ⁽⁸⁾

And (sometimes) Islam comes with the meaning of submission as Allah said:

﴿وَلَهُوَ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

“And to Him have submitted [all] those within the heavens and earth, willingly or by compulsion...” ⁽⁹⁾ (this verse proves both meanings of acknowledgment and submission).

As for (the meaning of) Islam, in the general sense:

It is the surrendering and submission of the servant to Allah ﷻ, and being committed to what was brought by one of the prophets and practicing it in an apparent way. Or it is the servant’s submission to Allah, outwardly and inwardly, by doing His commands and avoiding His prohibitions according to what came from Allah ﷻ by the tongues of His Messengers, may peace and blessings be upon them all.

(8) Surah Al-Ma'idah - Verse: 44

(9) Surah Al-Imran - Verse: 83

As for (the meaning of) Islam in the specific sense which is particular to this nation,

It is submitting to Allah and adhering to what the Prophet Muhammad, ﷺ, brought. This is the final religion with which Allah sealed and concluded all religions and which Allah ﷻ does not accept any religion other than it.

Allah Almighty said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allah is Islam.” ⁽¹⁰⁾

And He ﷻ said:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ...﴾

“And whoever seeks a religion other than Islam, it will never be accepted from him,...” ⁽¹¹⁾

And the Prophet ﷺ said:

«والذي نفسُ محمدٍ بيده، لا يسمعُ بي أحدٌ من هذه الأمة، لا يهوديٌّ، ولا نصرانيٌّ، ثمَّ يموتُ ولم يؤمنْ بالذي أُرسِلْتُ به، إلَّا كان من أصحابِ النارِ»

(10) Surah Al-Imran - Verse: 19

(11) Surah Al-Imran - Verse: 85

“By Him (Allah) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islámic Monotheism), but he will be from the dwellers of the (Hell) Fire.” (12)

Therefore, Islam is the final religion with which Allah ﷻ sealed all religions. Islam is the religion of all the prophets, (even though) the legislations of the prophets differed (from one prophet to another) Allah ﷻ says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allah is Islam.” (13)

Therefore, the religion is one; the religion of all the prophets from Adam ﷺ to Muhammad ﷺ, is Islam. And Allah, may He be glorified and exalted, sent down heavenly laws and books to the prophets and messengers. Allah ﷻ said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

“To each of you We prescribed a law and a method.” (14)

(12) (Sahih Muslim, the Book of Faith, Vol. 1, Hadith No. 153. S.S.M.H 20). [See also (V.3:116)]

(13) Surah Al-Imran - Verse: 19

(14) Surah Al-Ma'idah - Verse: 48

So, the legislations differ, which shows that each legislation differs from the other in what is permissible and forbidden (Halal and Haraam), but the religion is one. Therefore, all the prophets and messengers have one religion, which is Islam. All the prophets and messengers said: “We are Muslims.” Even the pharaoh said when drowning overtook him:

﴿قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو
إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ﴾

“I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.” (15)

Why did he not say: and I am one of the Jews?

Because the (true) religion is Islam, and these verses and evidence prove that the religion is one and it is Islam.

The Prophet of Allah, Noah عليه السلام said:

﴿فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِن أَجْرِي إِلَّا
عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾

(15) Surah Yunus - Verse: 90

“And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims.” (16)

And the Prophet of Allah Abraham عليه السلام said to his sons:

﴿وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنَىٰ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.” (17)

and the Prophet of Allah, Yusuf عليه السلام, said:

﴿*رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تُوفِّنِي مُسْلِمًا وَاحِقْنِي بِالصَّالِحِينَ﴾

“My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my Protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.” (18)

(16) Surah Yunus - Verse: 72

(17) Surah Al-Baqara - Verse: 132

(18) Surah Youssef - Verse: 101

And the Prophet of Allah , Moses ﷺ said:

﴿وَقَالَ مُوسَىٰ يَاقَوْمِ إِن كُنتُمْ ءَامَنْتُمْ بِٱللَّهِ
فَعَلَيْهِ تَوَكَّلُواْ إِن كُنتُمْ مُّسْلِمِينَ﴾

“And Moses said, “O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims.” (19)

And the Prophet of Allah Jesus ﷺ said:

﴿فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِي
إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ
وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ﴾

“But when Jesus felt [persistence in] disbelief from them, he said, “Who are my supporters for [the cause of] Allah?” The disciples said, “We are supporters of Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]. (20)

And here is a comprehensive verse for all the prophets ﷺ, as they acknowledge that they are Muslims; Allah ﷻ said:

(19) Surah Yunus - Verse: 84

(20) Surah Al-Imran - Verse: 52

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

“Say, [O believers], “We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.” ⁽²¹⁾

And then, came the last of the Prophets and Messengers, Muhammad, ﷺ, carrying the Islamic law that also calls to the religion of Islam, but with a complementary approach to all the previous laws.

So, everyone who believes in Allah and every prophet who was sent by Him and bears witness that there is no god worthy of worship except Allah is a Muslim.

This means that he is submissive and subservient to Allah alone as one God who has no partner.

(21) Surah Al-Baqara - Verse: 136

And when the Prophet ﷺ was sent, the previous laws were abrogated, so everyone on earth must believe in Muhammad, ﷺ, and this is Islam, and for this reason, Allah Almighty said:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allah is Islam.” (22)

And the Messenger of Allah ﷺ said,

«والذي نفس محمد بيده! لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني، ثم يموت ولم يؤمن بالذي أرسلت به، إلا كان من أصحاب النار».

“By Whom the soul of Muhammad is in His Hand! No individual of this nation, be he Jew or Christian, hears of me and does not believe in what I was sent with, except he will be of the people of the Fire.” (23)

Therefore no legislation or religion is accepted except Islam, upon which the Prophet of Allah ﷺ was. And Islam is the religion of instinct, the religion of the innate nature of human beings. Ibn Mandhoor (a famous Arab linguist), may Allah have mercy upon him, said in his book *Lisan al-Arab* (the Arab’s language):

(22) Surah Al-Imran - Verse: 19

(23) Narrated by Muslim (153)

«وَفَطَّرَ اللَّهُ الْخَلْقَ يَفْطُرُهُمْ: خَلَقَهُمْ وَبَدَأَهُمْ، وَالْفِطْرَةُ: مَا فَطَّرَ اللَّهُ عَلَيْهِ الْخَلْقَ مِنَ الْمَعْرِفَةِ بِهِ».

“The verb فطر (Fatarah) Allah means: Allah created the creation with an instinct, meaning He ﷻ initiated and started their creation; and the Fitrah الفطرة (linguistically) is: that Allah created the creation as being inclined to knowing Him; and religiously, the Fitrah means Islam.”

Instinct is one of the greatest motives for religiosity, and the evidence from the Book and the Sunnah indicates that man himself has an innate nature to acknowledge the Creator ﷻ and to worship Allah ﷻ Alone without any partners. Every creature, without prior thinking or teaching, was born to believe in his Creator and that He ﷻ is the Lord of everything.

The Prophet Muhammad ﷺ said:

«مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيَمَجِّسَانِهِ».

“There is none born but is created to his true nature (fitrah of Islam). It is his parents who make him a Jew or a Christian or a Magian” (24)

(24) Narrated by Al-Bukhari (1358) and Muslim (2658).

And in another narration:

«ما من مولود إلا يولد على هذه الملة».

“There is no child except that he is born on this religion.” (25)

And in the Qudsi hadith:

«وإني خلقت عبادي حنفاء كلهم وإنهم أتتهم
الشياطين فاجتالَتْهُمْ عن الدين».

“And I have created My servants, all of them Hunafaa (ie: having a natural inclination towards the worship of Allah Alone), but it is the devils who turned them away from the (right) religion.” (26)

So, man is born with a tendency towards his Lord ﷻ, and the meaning of the saying of the prophet ﷺ : “There is no child except that he is born according to the religion or the instinct.”

Is that: every child is born upon a love for his Creator and acknowledgment of His Lordship ﷻ, and therefore, if this slave was left alone without any opposing influences, he wouldn't choose otherwise.

(25) Narrated by Al-Bukhari (6599, 6600) and Muslim (2658)
the hadith is in the two Sahihs and in other books of Hadith.

(26) Narrated by Muslim in Al-Sahih, No. (2865).

Likewise, he is born to love whatever foods and drinks suit his body. So, for example, he likes to drink milk that suits him and nourishes his body.

This is how everyone is born with the love of Allah ﷻ and is born with acknowledgment of His lordship and His divinity and therefore when the influences were there, the Prophet ﷺ said:

«فأبواه يهودانه أو بصرامه أو يمجسانه».

“It is his parents who make him a Jew or a Christian or a Magian”

But, he didn't say: it is his parents who make him a Muslim; because he remains on his original faith (Islam).

So, Embracing other than Islam is considered leaving the origin (of instinct), which is the state of being born a Muslim. Every newborn on the face of the earth is born a Muslim, and his parents make him a Jew, Christian, or magian. This is the reality of the religion of Islam. It is the true religion. It is the religion that abrogates all previous religions and laws.

The newborn is born acknowledging his Creator, ﷻ, loving Him, turning towards Him, and if he remains on this instinct, then he is originally a Muslim.

He does not need to renew his conversion to Islam when he reaches puberty or is a sane person, but if he grew up between non-Muslim parents and embraced their false religion or he was adhering to any religion other than Islam It would, then, be obligatory upon him to renounce his previous religion and convert to Islam by first, bearing witness (saying it with his tongue) that:

«أشهد ألا إله إلا الله وأشهد أن محمدا رسول الله»

Transliterated: “{Ash-hadu ala ilaha illa Allah, Wa ash-hadu anna Muhammadan Rasulu-Allah}”

{There is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah}

And, then, he should learn how to establish the rituals of his religion, such as establishing prayer and so on.

Islam is general, everlasting, suitable for all ages, and valid for all nations, and this cannot be done unless its rulings are based on the principles of human instinct in a way that makes it valid for all people and for all times. The attribute of instinct requires that Islam is tolerant and easy. This is because tolerance and ease are what is sought by instinct, and the evidence has indicated that this is the instinct of acknowledgment and recognition of the Creator as a God and Lord.

This instinct (fitrah) is subject to influence, change, and deviation due to external influences that lead to the deviation of fitrah away from its correct destination.

And among these influences are the devils; and (the word) devils are inclusive of the devils of jinns and mankind (as well), who seek to divert people from their instinct and from turning towards their Lord, and the devil (iblis) is the original influencer on the deviation of man from his instinct and Islam. This is the truth of Islam, it is a religion of instinct.

Also, among the influences that lead to the change and deviation of this newborn who was born on instinct and Islam are the parents, and it was stated in the hadith:

«فأبواه يهودانه أو ينصرانه أو يمجسانه»

“It is his parents who make him a Jew or a Christian or a Magian”

This influence is one of the strongest influences, because of the intensity of the children’s attachment to their parents and the strength of their parents’ influence on them.

Likewise, society itself and the media may play the role of parents or more in terms of turning people away from what is instinctive.

Also, among the influences that change this newborn and deviate him from the instinct is heedlessness, which is heedlessness of this world and its adornments. Being preoccupied with the bounties of this world may cause a person to forget his Lord and divert from the instinct with which Allah created him.

One may ask: **What is the benefit of the instinct since it is in this state of being affected by these external influences that lead to its deviation?**

The answer is: that Allah's wisdom necessitated making the instinct in this state, of being subject to change in order to achieve the purpose of testing man with good and bad and being rewarded afterwards for his work.

Therefore, if the instinct was strong and does not get affected by anything, then disbelief and deviation wouldn't have happened to the children of Adam. They wouldn't have been susceptible to disbelief, and so the trial shouldn't have been applied in this case. Hence, Allah has the ultimate wisdom.

Also, among the things that show the truthfulness of Islam is that this religion is from Allah ﷻ. Allah is the Lord and Sovereign of everything, The Lone Creator, The Ruler of the entire universe, The All-Knowing, The One who gives life. The One who causes death, The Most

Powerful, The One who is described with all perfections,
The One who is free from all defects and deficiencies and
The One who deserves to be worshiped alone.

Allah ﷻ, in describing Himself to his slaves, said:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ
الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ
الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“He is Allah: there is no god worthy of worship but He; the Knower of the unseen and the manifest, He is the Most Merciful, the Most Compassionate. He is Allah: there is no god worthy of worship but He: the King, the Holy, the All-Peace, the Giver of security, the Overseer, the Most Mighty, the Overpowering, the All-Great. Exalted be He from whatever they associate with Him. He is Allah, the Planner, Executer, and Fashioner of creation. His are the names most beautiful. Whatever is in the heavens and the earth extols His Glory. He is the Most Mighty, the Most Wise” (27)

(27) Surah Al-Hashr - Verses: 22-24

Allah ﷻ has many names that he called Himself with, and one of His names is الله Allah, and the origin of this name is الإله : Al-ilah, which means the deity, and Al-Ilah is one of the most beautiful names of God, the Most High, that are mentioned in the Noble Qur'an. Allah The Almighty said:

﴿وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

“And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.” (28)

And Allah ﷻ said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ﴾

“And they were not commanded except to worship one God; there is no deity worthy of worship except Him. Exalted is He above whatever they associate with Him.” (29)

Also, among the things that show the reality and truthfulness of this religion is that Allah is the All Capable القادر, the Competent القدير , and the One who is perfect in Ability المقتدر.

(28) Surah Al-Baqara - Verse: 163

(29) Surah At-Tawbah - Verse: 31

These are (some of the) names and attributes of Allah ﷻ that indicate the Ability of Allah ﷻ and that it's one of his attributes and that His Ability is perfect. So, by His Ability, He created all that is in existence, and by His Ability He manages all of them, and by His Ability, He has made them straight and perfect. And by His Ability, He gives life and death and (by His Ability) He will resurrect the servants for recompense. So, He rewards the good-doer for what he did of good and the evil-doer gets what he deserves due to his evil. He's the One, Who, if He wants something, He says to it, "Be," and it is. And with His Ability, He changes hearts and directs them to whatever He wants and wills, and guides whom He wills, and leads astray whom He wills, and makes the believer a believer, and the unbeliever an unbeliever, and (makes) the pious a pious, and the sinner a sinner. And due to the perfection of His power and Ability, no one encompasses anything of His knowledge except with what He wills to teach him. And, due to His perfect Ability, everything is subject to His command and under His management, So, whatever He wills, will be and whatever He does not will, will not be. It is Allah, who legislated this (religion) Islam. This is the reality of the Islamic religion.

And, also among the things that define the religion of Islam and is considered one of its pillars: righteousness;

The effects of this righteousness are profound. Righteousness came in the Qur'an and Sunnah with comprehensive meanings and profound implications that revolve all kinds of goodness and success in the religion, in this world, and in the hereafter.

Sheikh Abdul Rahman Ibn Saadi رحمته الله said:

«البر: اسم جامع يدخل فيه العقائد الإيمانية، وأعمال القلوب وأعمال الجوارح، ويدخل فيه جميع المأمورات وترك المنهيات»

“Al-Birr: righteousness is a comprehensive term that includes faith beliefs, and deeds of the hearts and actions of the limbs, and includes doing all the commanded actions and leaving off all forbidden actions” ⁽³⁰⁾

This is a comprehensive definition of righteousness, which is part of the definition of this Islamic religion. Also, righteousness is mentioned in the Quran with the meaning of ties and connection. Allah ﷻ said:

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا﴾

“And do not make [your oath by] Allah an excuse against being righteous (keeping family ties)...” ⁽³¹⁾

(30) Taken from: The complete collection of ibn Saadi's writings: the fifth collection, (1/ 529)

(31) Surah Al-Baqara - Verse: 224

And Allah ﷻ said:

﴿لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتِلُوكُمْ فِي الدِّينِ
وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.” (32)

Being righteous towards them, (in this verse means) keeping your ties strongly connected with them.

Righteousness (also) comes In the Quran in the sense of obedience, Allah ﷻ said:

﴿وَبِرًّا بِوَالِدَيْهِ﴾

“And obedient (dutiful) to his parents” (33)

And righteousness also comes in the sense of doing various acts of good, as He ﷻ said:

(32) Surah Al-Momtahinah - Verse: 8

(33) Surah Maryam - Verse: 14

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

“And cooperate in righteousness and piety,” (34)

(Righteousness here means obedience).

Also righteousness comes with the meaning of piety, as Allah ﷻ said:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

“Never will you attain piety until you spend [in the way of Allah] from that which you love” (35)

And the Prophet ﷺ said:

«البر حسن الخلق»

“Righteousness (piety) is Good manners” (36)

Al-Hafiz Ibn Rajab Al-Hanbali رحمه الله said in his explanation of this hadith:

«إنما اختلف تفسيره للبر؛ لأن البر يُطلق باعتبارين؛ أحدهما: باعتبار معاملة الخلق بالإحسان إليهم، وربما خص بالإحسان إلى الوالدين،

(34) Surah Al-Ma'idah - Verse: 2

(35) Surah Al-Imran - Verse: 92

(36) Narrated by Muslim in his Sahih, No. (2553).

فيقال: بر الوالدين، ويُطْلَق كثيرا بالإحسان إلى الخلق جميعا، قال:
يتضمن -أيضا- الإحسان إلى الخلق عموما، ويُقدَّم فيه بر الوالدين
على غيرهما».

“Indeed the Interpretation of righteousness differed because the meaning of the word birr (righteousness) is used in two ways:

One of them has to do with people; that’s when we treat them with kindness and it may sometimes be specific to parents, so, it is said: Kindness to parents, and it is often considered kindness to all the creation. He said: It also includes benevolence towards creation in general and kindness to parents is given priority in this.

Also, The Prophet ﷺ said:

«والحج المبرور ليس له جزاء إلا الجنة»

“The reward for Hajj Mabrur (the one accepted by Allah or the one which was performed without doing any wrong) is nothing except Paradise.”

So, righteousness comes in the sense of obedience, and it comes in the sense of good manners. Therefore, the meaning Al-Birr may refer (in general) to all acts of obedience as Allah ﷻ says:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, despite the love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah (charity); [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been truthful, and it is those who are the righteous”. (37)

فالبر بهذا المعنى يدخل فيه جميع الطاعات الباطنة؛ كالإيمان بالله، وملائكته، وكتبه، ورسله، والطاعات الظاهرة؛ كإنفاق الأموال فيما يحبه الله، وإقام الصلاة، وإيتاء الزكاة، والوفاء بالعهد، والصبر على

(37) Surah Al-Baqara - Verse: 177

الأقدار كالمرض والفقير، وعلى الطاعات أيضا الصبر، كالصبر عند لقاء العدو وهكذا.

In light of this meaning, Al-Birr includes all acts of inward obedience such as belief in Allah, His Angels, His Books, and Messengers, It also includes acts such as giving money for the sake of Allah, performing the prescribed prayer, giving Zakah, fulfilling one's promise and sticking to patience in cases of illness, poverty or when encountering enemies and so on.” (38)

Consequently some of the meanings of righteousness and its deep effects have become clear to us. This is part of the definition of The Islamic religion that calls for righteousness.

Also, among the things that define the religion of Islam: taking care of morals. Islam is based on good manners and ethics. Morals in Islam have a high status. Good manners are a natural and distinctive quality and It's (one of the most important aspects of) the religion.

And the word: **حسن الخلق** Husnul khuluq, means good ethics and (the word) **حسن** hasan (good) is the opposite of bad and its plural is **محاسن** mahaasin.

(38) End of the words of Al-Hafiz Ibn Rajab Al-Hanbali in his book “ Jami Al'ouloum Wal-Hikam: A Collection of Knowledge and Wisdom”. (2/99)

So, (having) good manners, is to be characterized by virtues and high morals, such as cheerfulness of the face, gentleness, good speech, generosity, and refraining from harming others. This is the real definition of Islam: peace of mind, forbearance, patience, forgiveness, courage, and the like while staying away from what opposes what was mentioned earlier of good manners.

This is the most simple clarification of the meaning of good manners as the prophet ﷺ said:

«اتق الله حيثما كنت، وأتبع السيئةَ الحسنةَ تمحها، وخالقِ الناسَ
بخلقٍ حسنٍ».

“Fear Allah wherever you are, follow a bad deed with a good deed and it will erase it, and treat people with good manners.” (39)

Sheikhul-Islam Ibn Taymiyyah, رحمه الله said:

«وجماع الخلق الحسن مع الناس أن تصل من قطعك بالسلام والإكرام
والدعاء له والاستغفار والثناء عليه والزيارة له، تعطي من حرمك من
التعليم والمنفعة والمال، وتعفو عن ظلمك في دم أو مال أو عرض،
وبعض هذا واجب وبعضه مستحب».

(39) Narrated by Al-Tirmidhi (1987) and Ahmad (21392).

“And (having) good manners (when dealing) with people is that you reach out to the one who cuts you off with greetings, honor, praying for him, asking forgiveness for him, praising him, and visiting him. And as for those who deprive you, give them their share of education, benefits, and money. And forgive those who were oppressive to you in regards to blood, money, or honor. Some (of these manners) are obligatory and some are desirable.” (40)

Also, (as said earlier) among the things that define the religion of Islam is: to take care of good manners and warn against bad manners. Manners are something that is deep inside the soul and appears through the actions of a person; in his words, the happiness on his face, in his food and drink, in disciplining his family, and so on and so forth.

As for the virtues of good manners, there are many. Islamic law came to show these great virtues by which life is regulated, and the person who acquires them attains the goodness in this world and the Hereafter.

Good manners comply with the command of Allah the Most High. He ﷻ said:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

(40) “Majmoo’ al-Fatawa” (10/658).

“Take what is given freely, enjoin what is good, and turn away from the ignorant” (41)

Showing Good manners is an obedience to the Messenger, ﷺ. He commanded good manners. He said:

«وخالق الناس بخلق حسن».

“And treat people with good manners.”

Good manners include following the example of the Prophet ﷺ. Allah ﷻ said about him:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“There has certainly been for you in the Messenger of Allah an excellent pattern...” (42)

Having Good manners means a higher level in paradise. He, ﷺ, said:

«إن العبد ليبلغ بحسن خلقه درجة الصائم القائم».

“The servant (of Allah) will (surely) attain by his good behavior the rank of the one who observes fasting during the day and prays during the night.” (43)

(41) Surah Al-A'raf - Verse: 199

(42) Surah Al-Ahzaab - Verse: 21

(43) Narrated by Abu Dawood and others, and Al-Albani authenticated it in Al-Silsilat Al-Sahihah (795).

Good manners are the greatest thing that leads to Paradise; As the Prophet ﷺ said:

«أكثر ما يدخل الناس الجنة: تقوى الله وحسن الخلق».

“The most frequent deeds that lead people to Paradise are piety and good manners.” (44)

Good manners are among the virtues of being close to the Prophet’s assembly on the Day of Resurrection, as he, ﷺ, said:

«إن من أحبكم إليّ، وأقربكم مني مجلساً يوم القيامة، أحاسنكم أخلاقاً».

“The most beloved of you to me and the closest of you to me on the Day of Resurrection is the best of you in morals.” (45)

Also among the virtues of good manners is that good manners are the heaviest thing in the scale on the Day of Resurrection. He, ﷺ, said:

«ما من شيء أثقل في ميزان العبد يوم القيامة من حسن الخلق».

(44) Narrated by Al-Tirmidhi and others, and it is in Sahih Sunan Al-Tirmidhi (2004).

(45) Narrated by Ahmad and al-Tirmidhi.

“There is nothing heavier on the scale of a servant on the Day of Resurrection than good manners.” ⁽⁴⁶⁾

So many! are the virtues of good manners which are part of the definition of this great Islamic religion.



(46) Narrated by Ahmad, Abu Dawood, and al-Tirmidhi, and it is authenticated by al-Albani in al-Sahihah (886).

A question:

**Can good manners be acquired?
or is this not possible?**

The answer is that: Morals and (good) character are instinctive and spontaneous, but they can also be acquired, and the acquisition of morals comes with training, striving, and taking the right means;

As Allah Almighty said:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

“Allah will not change the condition of a people until they change what is in themselves.” (47)

and the Most High ﷻ said:

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾

“He has succeeded who purifies it (meaning the soul)” (48)

(47) Surah Ar-Ra'd - Verse: 11

(48) Surah Al-Shams - Verse: 9



So, the one who purifies himself, trains himself, strives and takes the means of purifying himself, Allah ﷻ will help him to do so; and the Prophet ﷺ said:

«إنما العلم بالتعلم، وإنما الحلم بالتحلم، ومن يتحر الخير يعطه، ومن يتوق الشر يوقه».

“Knowledge is only by learning, and patience in clemency is only by exerting oneself to be patient in clemency, and whoever strives earnestly to find the good, will be given it, and whoever strives earnestly to avoid evil, will be protected from it.” (49)

These texts indicate, however, that changing nature and morals is possible, and it is neither unattainable nor impossible. If ethics and morals cannot be changed and are impossible to be acquired, then, there will be no need for advice, speeches, and discipline, and calling others to show virtues and abandon vices would be. then, an unbearable assignment; and no sane person would say this. But, if a person was given noble morals by instinct and disciplines himself with the ethics of the religion and develops himself through training, practice, striving, and taking the means, then this is a light upon light (meaning: that’s an increase in goodness).

(49) Al-Albani رحمه الله, in Al-Silsilah Al-Sahihah (342), said: Its chain of transmission is Hasan.

﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

“That is the bounty of Allah, which He gives to whom He wills, and Allah is the Possessor of great bounty.” (50)

This is the definition of Islam, this is the religion of instinct. So, every newborn is born in Islam. Some influences change this newborn, change his instinct, and cause him to deviate from his instinct and true religion.

This religion of Islam is from Allah ﷻ Allah is the Lord of all things, the only Creator, and the Knower of everything. This religion comprises the creed of Emaan (faith), actions of the hearts, and actions of the limbs.

It also contains: doing the commanded actions and abstaining from prohibited actions. This is the definition of Al-Birr (righteousness) as mentioned earlier.

Islam is the religion of goodness, creed, and actions. It is also the religion of good morals. Islam has given these morals a great status, calls for them, and gives a reward to those who have them. This is the definition of the Islamic religion.

We ask Allah, ﷻ, to make us and you steadfast in this religion, and help us all to adopt the means of steadfastness in this religion And to revive us and make us die

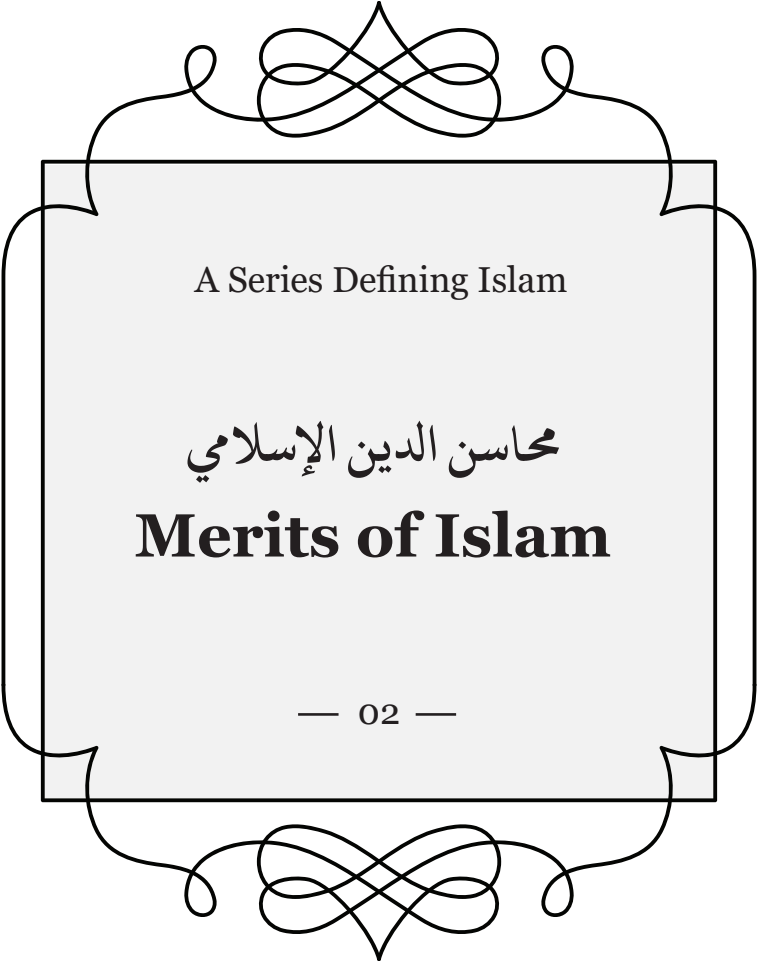
(50) Surah Al-Jumu'ah - Verse: 4

upon this religion, just as we ask Him, ﷺ, to make us all understand our religion, and we ask Him, ﷻ to guide our rulers to what He loves and is pleased with, and to provide them with righteous companionship, then, we ask Him ﷺ to protect our country, the Emirates and the countries of Muslims from all evil and trials.

“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.”

Our last prayer is that praise be to Allah, Lord of the worlds, and may Allah’s blessings and peace be upon Muhammad and his family and his companions.





A Series Defining Islam

محاسن الدين الإسلامي
Merits of Islam

— 02 —



Introduction

In the name of Allah the most gracious the most merciful.

Indeed all praise is due to Allah. We praise Him, seek His help and forgiveness, and seek refuge in Allah from the evils within ourselves and the evil consequences of our actions. Whoever Allah guides, there is none to misguide him, and whoever Allah leads astray, there is none to guide him.

Written by:
***As-Shaykh Ibrahim
bin Abdillah Al-
Mazrouii***

I bear witness that there is no deity worthy of worship except Allah alone without any partner, and I bear witness that Mohamed is His servant and Messenger ﷺ.

To proceed;

We thank Allah The Almighty for the blessing of Islam. If we talk about Islam, and about the merits of Islam, then, we are talking about an infallible revelation and a purified religion that carries the truth which falsehood does not come to it from before it or behind it. Its clear signs and its blessed hadiths are preserved by the protection of the Lord of the wildernesses.

So, Islam is Allah's guidance from every temptation. Islam is salvation in this world and the hereafter from any type of fear. Allah detailed the rulings of Islam explained its proof, and made His law ample for everything that is good for man.

So, It is not surprising that Islam is meant to be the identity of every Muslim and the nationality of every believer in the east and west of the earth. It is the assembly that leads to the Islamic tie between all Muslims, and the one thing that brings together the brotherhood of faith among all believers.

Allah ﷻ said:

﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا
مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ
عَزِيزٌ حَكِيمٌ﴾

“And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.” ⁽¹⁾



(1) Surah Al-Anfal - Verse: 63

2

محاسن الدين الإسلامي

Merits of Islam

Talking about the merits of Islam in every field is a talk about goodness and its origin, its place of growth, and its foundation. Its merits are proper, radiating with beauty and showing a virtue and a title in its Aqeedah (creed), showing light and proof in its Sharia'a (law), shining with benevolence and gratitude in its morals and etiquettes, clearly showing greatness and perfection in its worship, waving guidance in its call and looking out correctly and accurately in its systems.

Now let us move to (show) the intrinsic religious merits of Islam and the merits of its Creed, law, worship, and Da'wa (calling to Islam)

In this research, we will refer to some of the merits of Islam through five areas:

- the religious merits of Islam in general,
- the merits of the Islamic faith (Aqeedah),
- the merits of Islamic law (Sharia),
- the merits of Islamic worship,
- and the merits of (Da'wa) calling to Islamic.

As for the religious merits of Islam, this includes:

Islam is the true, absolute, and infallible religion in its two primary sources, so Islam is nothing besides being a mere revelation from the Quran and Sunnah. Allah - ﷻ - said:

﴿وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

“And with the truth We have sent (the Qur'an) down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.” ⁽²⁾

(2) Surah Al-Issrah - Verse: 105

And Allah ﷻ said:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۚ
عَلَّمَهُ شَدِيدُ الْقُوَىٰ﴾

“He (the prophet) does he speak of his whims. It is only a revelation sent down to him.” (3)

As long as Islam is a revelation, it is an infallible truth, and falsehood cannot come to it from before it or behind it. This is the true religion.

Allah ﷻ said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

“It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.” (4)

And the Prophet ﷺ affirmed this meaning and said:

«وَأِنَّمَا كَانَ الَّذِي أُوتِيْتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ
تَابِعًا يَوْمَ الْقِيَامَةِ».

(3) Surah An-Najm - Verses: 3-5

(4) Surah At-tawbah - Verse: 33

“... but what I have been given, is a Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.” (5)

And he ﷺ said (to one of his companions):

«اَكْتُبْ، فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا خَرَجَ مِنْهُ إِلَّا حَقٌّ».

“...Write, by Him in Whose hand my soul lies, only right comes out from it (ie: his mouth).” (6)

Among the religious merits of Islam; is that Islam is the religion of guidance and mercy. so guidance and mercy are its motto and title. Allah ﷻ said about the book of Islam:

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ
وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ
تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

(5) Albukhari:6846/Muslim:152

(6) Narrated by Ahmed, Abu Dawood, and others

“And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as a clarification for all things and as guidance, and mercy and good tidings for the Muslims.” (7)

Islam is the religion of guidance and mercy, as Allah-ﷻ said:

﴿وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

“And We had certainly brought them a Book which We detailed by knowledge as guidance and mercy to a people who believe.” (8)

And Allah-ﷻ said about the Prophet of Islam ﷺ:

﴿وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

“And indeed, [O Muhammad], you guide to a straight path.” (9)

(7) Surah An-Nahl - Verse: 89

(8) Surah Al-A'raaf - Verse: 52

(9) Surah As-Shou'arah - Verse: 52

He also said about him:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (10)

The call to Islam is a call of guidance.

Among the intrinsic religious merits of Islam: (is that) Islam is a religion and a nationality. So, Muslims don't have any nationality besides Islam, Allah-ﷻ- said:

﴿هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هَٰذَا...﴾

“He (Allah) named you "Muslims" before [in former scriptures] and in this [revelation].” (11)

and He-the Most High said:-

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

“The believers are but brothers.” (12)

And He-exalted be He-said:

﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾

(10) Surah Al-Anbiyah - Verse: 107

(11) Surah Al-Hajj - Verse: 78

(12) Surah Al-Hujuraat - Verse: 10

“Indeed, the most noble among you in the sight of Allah are the most righteous.” (13)

And the Prophet ﷺ said:

«يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى».

“O people, indeed, your Lord is One and your father (Adam) is one. There is no favor of an Arab over a foreigner, nor a foreigner over an Arab, and neither white skin over black skin, nor black skin over white skin, except by righteousness.” (14)

And The Messenger of Islam and the Book of Islam are for all mankind:

Allah ﷻ said:

﴿وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

“But it is not except a reminder to the worlds.” (15)

And He-exalted be He- said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

(13) Surah Al-Hujuraat - Verse: 13

(14) Narrated in Musnad Ahmad 23489

(15) Surah Al-Qalam - Verse: 52

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner.” (16)

And he ﷺ said about himself:

«وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً».

“...and I was sent to all creation.” (17)

And he ﷺ said:

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً».

“Every Prophet used to be sent to his nation only, but I have been sent to all mankind.” (18)

Therefore, Islam is a religion and a nationality for every Muslim on earth.

Also, among the intrinsic religious merits of Islam (is that): Islam is a comprehensive and detailed religion, it is a religion that extends in length to include all the times until the coming of the hour (last day), and it also extends to include creation in all parts of the earth, and it also extends to include this world and the hereafter.

(16) Surah Saba' - Verse: 28

(17) Narrated by Ahmad- Hadith:9335

(18) Narrated by Al-Bukhari (H:335) and others

It is a religion that deals with every matter in detail in its book, and in the Sunnah of its Prophet ﷺ.

Allah-ﷻ said:

﴿وَهُوَ الَّذِي أَنزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا﴾

“It is He who has revealed to you the Book explained in detail?.” (19)

And He - the Most High - said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ﴾

“And We have sent down to you the Book as clarification for all things.” (20)

And the Prophet ﷺ said:

«أيها الناس، إنه ليس من شيء يقربكم من الجنة ويُباعدكم من النار إلا قد أمرتكم به، وليس شيء يقربكم من النار ويُباعدكم من الجنة إلا قد نهيتكم عنه».

“O people, there is nothing that will draw you closer to Paradise or keep you far from Hellfire except that I have

(19) Surah Al-An'aam - Verse: 114

(20) Surah Nahl - Verse: 89

commanded you to do it. And there is nothing that will draw you closer to Hellfire and distance you from Paradise except that I have forbidden you from it.” (21)

And Islam made clear what is permissible and what is forbidden.

Also, among the intrinsic merits of Islam is that: Islam is a religion of tolerance and ease. Humankind has never known a religion that is more tolerant and easier than Islam.

Allah ﷻ said:

﴿وَمَا جَعَلَ عَلَيْكُم فِي الدِّينِ مِنْ حَرَجٍ﴾

“and (Allah) has not placed upon you in the religion any difficulty.” (22)

And He- the Most High- said:

﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

“And Allah wants to lighten for you [your difficulties], and mankind was created weak.” (23)

And he ﷺ said:

«بُعِثْتُ بِالْحَنِيفِيَةِ السَّمْحَةِ».

(21) Mossannaf Ibn Abee Shaybah:34332

(22) Surah Al-Hajj - Verse: 78

(23) Surah An-Nissah - Verse: 28

“I was commissioned with the easy Hanif religion.” (24)

And about His eminence and ease - ﷺ -, the Mother of the Believers, Aisha رضي الله عنها said:

«مَا خَيْرَ رَسُولٍ اللَّهُ ﷺ بَيْنَ أَمْرَيْنِ فِي الْإِسْلَامِ، إِلَّا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا».

“The Messenger of Allah ﷺ was not given a choice between two commands in Islam, except that he chooses which of them is the easiest, so long as it is not sinful.” (25)

And he ﷺ said while directing his companions:

«إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

“You have been sent to make things easy and not to make them difficult.” (26)

So, Islam is a religion of tolerance and ease.

Among the intrinsic merits of Islam is that: Islam is a religion of abundance and flexibility, as it permits prohibited things in times of necessity. Allah -ﷻ- said:

(24) Mousnad Al-Imam Ahmed:22291

(25) Al-Bukhari:6786/Muslim:2327

(26) Musnad Ahmad:7254

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا
أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا
إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.” (27)

So, it’s a religion that is broad and flexible. The actions that are legitimate in it are restricted to ability. Allah The Almighty said:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“So, fear Allah as much as you are able.” (28)

And Allah ﷻ said:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And [due] to Allah from the people is a pilgrimage to the House for whoever is able to find thereto a way.” (29)

(27) Surah Al-Baqarah - Verse: 173

(28) Surah At-Taghaboun - Verse: 16

(29) Surah Al-Imraan - Verse: 97

He-ﷺ-said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

“Pray standing, but if you are unable, then, do it sitting; and if you are not able to do that, do it lying on your side.” (30)

Islam permits forbidden things when necessary, because it is a religion of ease and flexibility, it legislates concessions in times of hardships; it legislates shortening prayer during travel and permits breaking the fast while traveling and while being sick.

Allah Exalted be He said:

﴿أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾

“Fasting for a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up].” (31)

Thus, (likewise) a person is not punished when there is a compelling excuse, and this is what Allah singled out for the nation of Islam and its law, Allah ﷻ said:

(30) Narrated by Al-Bukhari in Al-Sahih.H:1066

(31) Surah Al-Baqarah - Verse: 184

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا
لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا﴾

“Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we cannot bear. And pardon us, and forgive us, and have mercy upon us.” (32)

And he ﷺ said:

«إن الله وضع عن أمتي الخطأ والنسيان وما استكرهوا عليه».

“Indeed, Allah has put away from my nation the error and forgetfulness and that which they were forced to do.” (33)

Therefore, Islam is a religion of ease and flexibility.

Also among the intrinsic religious merits of Islam:

Islam is a religion of idealism and realism. Islam deals with human weakness and acknowledges the disparity of creation in uprightness on the path of truth.

(32) Surah Al-Baqarah - Verse: 286

(33) Ibn Majah:2043/Ibn Hibban:7219/Al-Albani authenticated
it in Al-Irwah:82 and Hidaytu Rouwat:6248

Allah ﷻ said:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ يُؤْذِنُ اللّٰهُ﴾

“Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah.” (34)

Islam deals with human weakness and recognizes the disparity of creation in uprightness on the path of truth, and in legislation, there is a distinction between obligatory duties and recommended supererogatory acts of worship. Islam responds to instinctive needs, controls them, urges higher values, and calls for the most perfect of deeds, and even the enemies bear witness to that. These are some of the intrinsic religious merits of Islam.



(34) Surah Fatir - Verse: 32

Second: the merits of the Islamic creed (Aqeedah)

The Islamic creed is a faith that is united with the creed of every prophet and messenger (peace be upon them); Because it is established on the same solid pillars, fixed on its origins and rules, and it has characteristics that distinguish it from other deviant or invalid beliefs.

Among the pillars of the Islamic creed is Tawheed (Allah's monotheism). For, Tawheed is the first and greatest duty, it's the most important assignment, and with it (Tawheed) Allah ﷻ sent the Messengers, Allah- ﷻ - said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“And We sent not before you any messenger except that We revealed to him that, "There is no deity (worthy of worship) except Me, so worship Me.” (35)

(35) Surah Al-Anbiya - Verse: 25

And Allah ﷻ said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut (false deities).” (36)

So, Islam is the common denominator between all revealed religions, thus, he ﷺ said to his companion Muadh - may Allah be pleased with him - when he sent him to Yemen as a preacher and a judge, he said:

«إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلُ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ...».

“you are going to (visit) a people of the book, then let the first thing you call them to be the worship of Allah Alone. So, if they knew Allah, then, tell them that Allah has ordained five prayers on them every day and night....” (37)

The most important of the pillars of the Islamic creed is Tawheed of Allah The Almighty. Tawheed is the cause for salvation in the Hereafter. Tawheed means singling out

(36) Surah An-Nahl - Verse: 36

(37) Narrated by Al-Bukhari:1458

Allah Almighty in His Lordship, in His worship, and in the Names and Attributes that belong to Him.

Also among the pillars of this Islamic creed is the belief of the six pillars of faith as being the pillars and foundations of faith for the people of Islam,

Allah-ﷻ- said:

﴿ءَاْمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهِ ۚ وَالْمُؤْمِنُوْنَ كُلُّ
ءَاْمَنَ بِاللّٰهِ وَمَلٰئِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ﴾

“The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers” (38)

These pillars include believing in the angels, the revealed books, the messengers, the Last Day, and in the destiny whether it's good or bad.

One among the most important characteristics of the Islamic Aqeedah:(is the fact that) it is an Athari creed; (which means:) a belief (that is) based on what is narrated from the Book of our Lord and the authentic Sunnah of our Prophet ﷺ. It is a belief that is narrated from the companions of the Messenger of Allah ﷺ.

(38) Surah Al-Baqarah - Verse: 285

It is taken from them and is transmitted by them, this is a creed which is based on narrations.

Ibn Masoud رضي الله عنه said:

«إنا نقتدي ولا نبتدي، ونتبع ولا نبتدع، ولن نضل ما تمسكنا بالأثر».

“We follow the example and we do not initiate, and we follow the sunnah and we do not innovate, and we will never go astray as long as we adhere to the narration.” (39)

So it is the right Aqeedah, why? Because it is derived from the words of the Truth: الحق سُبْحَانَ (40) Al-Haqq, it is not befitting humans to invent it by sayings, theories, or philosophies, the Islamic belief is a fixed belief that is not subject to change or modification, nor addition or deletion nor distortion or alteration, it is a complete belief due to the perfection and completeness of this religion, it is a belief (that is) based on submission to Allah The Almighty and His Messenger ﷺ, without subjecting the texts of the two revelations to distortion, disruption, or establishing a conflict between the authentic transmission and the frank reason.

Also, among the characteristics of this Islamic Aqeedah is: inclusiveness, the Islamic belief is not lim-

(39) narrated by Al-Lalka'i in "Explanation of the Origins of the Sunnah

(40) (It's one of the Names of Allah)

ited to one side or another, It's taking care of establishing the worship of Allah the Almighty in its perfect forms.

He - the Almighty -said:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Say, "Indeed, my prayer, my rites of sacrifice, my life and my death are for Allah, Lord of the worlds.” (41)

It (Aqeedah) commands its followers to adhere to the doctrine of loyalty, love, and support between the believers and forbids the belief of sanctification or infallibility towards anyone among the believers.

This belief also enjoins the disavowal of all those who contradict the true Aqeedah: those who are upon other than the religion or those who are upon other than the Sunnah, it forbids transgression and injustice, and commands fairness and justice. And, as it commands taking care of the affairs of the Hereafter, also, it does not forget building up this world.

The Almighty said:

﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

“We have not neglected in the Register a thing.” (42)

(41) Surah Al-An'aam - Verse: 162

(42) Surah Al-An'aam - Verse: 38

One of the characteristics of the Islamic creed is that it is rational and is (based on) believing in the unseen as well. The Islamic creed does not contradict the mind nor does it reject it out of arrogance, but rather agrees with it and corrects it. It is a creed based on the saying of the Most High:

﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ﴾

“Say, "Produce your proof, if you should be truthful.” (43)

There is no room for slip-ups or believing myths or legends and there is no room in it for blind following that keeps away from the truth and closes the door of understanding. It is a belief that respects the frank mind and never clashes with it. Because its source is the correct transmission (of texts), and both the authentic texts and the frank reasoning are from Allah.

Allah-ﷻ- said:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

“The creation and the command belong to Him 'alone'.” (44)

For this reason, it's an unseen belief, for Allah is unseen, the angels are unseen, the jinn are unseen, and Paradise and Hell are unseen, and so forth.

(43) Surah Al-Baqarah - Verse: 111

(44) Surah Al-A'raaf - Verse: 54

Among the characteristics of this Islamic Aqeedah: (it's) innate, clear, and is in accordance with the fitrah (instinct). The Aqeedah of Islam is the fitrah.

He ﷺ said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ، أَوْ يَنْصَرَانِهِ أَوْ يُمَجَّسَانِهِ».

“Every newborn is born to his true nature (fitrah of Islam). It is his parents who make him a Jew or a Christian or a Magian.” (45)

It is the instinct. This indicates that Islam is the instinct, it does not need the indoctrination of parents, as, (is the case) in other religions, which are from the indoctrination of fathers and mothers.

And Allah-ﷻ- said in a Qudsi Hadith (46):

«وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَلَتْهُمْ عَنْ دِينِهِمْ».

“And I have created My servants, all of them Hunafaa (ie: having a natural inclination towards the worship of Allah Alone), but it is the devils who turned them away from the (right) religion.” (47)

(45) Narrated by Al-Bukhari (1359) and Muslim (2658)

(46) (Words of Allah that are conveyed by the Messenger of Allah ﷺ that are not from the Quran)

(47) Narrated by Muslim in Al-Sahih:2865

From the innate nature of this Islamic Aqeedah: is its ease and clarity. There is no difficulty, complication, or ambiguity in it. It's far from fanaticism and extremism, as Allah - ﷻ - said:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

“Allah intends for you ease and does not intend for you hardship.” (48)

And he ﷺ said:

«إِنَّ خَيْرَ دِينِكُمْ أَيْسَرُهُ».

“The best of your religion is the easiest.” (49)

Among the characteristics of the Islamic Aqeedah: is moderation (Al-Wassatiyah), the Aqeedah of Islam is moderation; because the nation of Al-Islam is the moderate nation, as He - the Most High - said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

“And thus we have made you the best (and just) nation.” (50)

Shaykh Al-Islam Ibn Taymiyah رحمه الله in clarifying the meaning of this Wassatiyah said:

(48) Surah Al-Baqarah - Verse: 185

(49) Mousnad Ahmed: 15936

(50) Surah Al-Baqarah - Verse: 143

«إن الإسلام وسط في الملل بين الأطراف المتجاذبة فالمسلمون في صفات الله -عز وجل- وسط بين اليهود الذين شبهوا الخالق بال مخلوق فوصفوا الخالق بالصفات التي تختص بالمخلوق وهي صفات النقص فقالوا: إن الله فقير، وإن الله بخيل، وإن الله تعب لما خلق العالم فاستراح، وبين النصارى الذين شبهوا المخلوق بالخالق فوصفوه بالصفات المختصة بالخالق فقالوا هو الله. والمسلمون وصفوا الخالق بصفات الكمال ونزهوه عن صفات النقص ونزهوه أن يكون شيء كفوا له في شيء من صفات الكمال، فهو منزّه عن صفات النقص مطلقاً، ومنزه في صفات الكمال أن يماثله فيها شيء من المخلوقات».

“Islam is in the middle course of religions between disputing parties. So, Muslims with regards to the attributes of Allah ﷻ are in a position between the Jews, who compared the Creator to the creature and described the Creator with attributes that are specific to the creature, which are attributes of imperfection, so they said: Allah is poor, Allah is stingy, and Allah became tired when He created the world so He rested, and the Christians who compared the creature to the Creator, so they described it (the creature) with the attributes of the Creator, and they said that he (Jesus ﷺ) is God.

Muslims described the Creator with the attributes of perfection and kept Him away from the attributes of

imperfection, and kept Him away from claiming that something has the same attributes of perfection as Him, so He is free from the attributes of imperfection, and He is of impeccable attributes of perfection, in which nothing of the creatures resembles Him.”

ثم يقول: وكذلك هم في الأنبياء وسط فإن اليهود كما قال فيهم:

Then he said: Likewise, they (Muslims), concerning prophets, are in the middle course, for the Jews. are as He ﷺ said about them:

﴿أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ
أَسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

“But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.” (51)

وكذلك كانوا يقتلون الأنبياء ويقتلون الذين يأمرون بالقسط من الناس.

So, they (the Jews) used to kill the prophets and kill those among people who commanded with justice »

ثم يقول: "والنصارى غلوا فأشركوا بهم ومن هو دونهم، قال الله فيهم:

(51) Surah Al-Baqarah - Verse: 87

And then he said: “And the Christians exaggerated, so they made of them (ie: prophets), and (even) those below them (who are not prophets), associates in worship (besides Allah). Allah ﷻ said about them:

﴿أَتَّخِذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

“They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity (worthy of worship) except Him. Exalted is He above whatever they associate with Him.” (52)

والمسلمون آمنوا بهم كلهم ولم يفرقوا بين أحد منهم فإن الإيمان بجميع النبيين فرض واجب ومن كفر بواحد منهم فقد كفر بهم كلهم، ومن سب نبيا من الأنبياء فهو كافر يجب قتله باتفاق العلماء وفي استتابته نزاع.

Muslims believed in them all and did not differentiate between any of them, because believing in all the prophets is commanded and obligatory, and whoever disbelieves in one of them, has disbelieved in them all, and whoever

(52) Surah At-Tawbah - Verse: 31

insults one of the prophets is an infidel who must be killed according to the agreement of scholars and in (accepting) his repentance there is a dispute (between scholars).

ثم يقول: «وكذلك في الشرائع كاللحلال والحرام» هنا يبين وسطية هذه الأمة، هذا الدين الإسلامي، قال: "وكذلك في الشرائع كاللحلال والحرام فإن اليهود حرمت عليهم طيبات أحلت لهم عقوبة لهم وعليهم تشديد في النجاسات يجتنبون أشياء كثيرة طاهرة مع اجتناب النجاسة، والنصارى لا يحرمون ما حرمه الله ورسوله بل يستحلون الخبائث ويباشرون النجاسات وكلما كان الراهب أكثر ملابسة للنجاسات والخبائث كان أفضل عندهم، والمسلمون أباح الله لهم الطيبات وحرم عليهم الخبائث، وهم وسط في سائر الأمور».

Then he said: " And the same applies concerning divine laws (shari'a), such as what is permissible (halal) and what is forbidden (haram), -Here he is making clear the moderation of this nation which is the Islamic religion- for the Jews, many good foods, that had been permissible, were made unlawful as a punishment for them. Also, they are strict concerning impurities.; They avoid many pure things along with impurity. And the Christians don't forbid what Allah and His Messenger have forbidden, rather they consider the filth to be lawful and maintain



direct contact with impurities, and the more the monk is indulged with impurities and filth, the better he's looked at; and for Muslims Allah has permitted the good things for them and prohibited for them the filth, so they are moderate in all matters".⁽⁵³⁾



(53) These are the words of Sheikh Al-Islam Ibn Taymiyyah, as in *Al-Risala Al-Safadia* in volume II).

Third: Also from the virtues of Islam: the virtues of Islamic Shari'a (law).

The Shari'a, that Islam brought, came to remain among people until Allah inherits the earth and whoever is on it. That is a law that combines all the meanings of eternity, survival, and greatness. Islamic shari'a has characteristics that are consistent and united with the characteristics of Islam itself. That is because the Sharia is Islam and it is the religion that Allah - ﷻ - has accepted for His servants. Islam is the religion, and the religion is the Sharia', therefore, Islam is the Shari'a.

Allah ﷻ said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.” (54)

(54) Surah Al-Maidah - Verse: 3



Also, among the merits of Islamic Shari'a: validity and reformism, validity: The Shari'a of Islam, is valid for any time and anywhere, and it is a reformer of mankind through the passage of time and the diversity of place, this confirms its humanity, universality, inclusiveness and eternity.

And the evidence of its goodness, its reformation, and its validity are countless and apparent (they don't need to be counted or reminded of), and the testimony of Allah ﷻ - and his angels are sufficient for it,

Allah ﷻ said:

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا﴾

“But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.” (55)

And he ﷺ said about this Shari'a:

«قَدْ تَرَكْتُكُمْ عَلَى الْبَيَاضِ لَيْلُهَا كَنَهَارِهَا لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ».

(55) Surah An-Nissa' - Verse: 166

“I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed.” (56)

And among the evidences of its validity for every time and place is that it ruled all environments, societies, and civilizations throughout the diversity of cultures.

It ruled over them for more than twelve centuries, faced disparities in many societies, and dealt with them financially, administratively, politically, and methodically. It faced complex problems and challenges.

It was not incapable of finding solutions. People never stumbled under the rulings of this Shari’a, but they were happy and prosperous, (even) the enemies have testified to this truth, and (the truth is what the enemies are witnesses over).

Also, among the merits of this Shari’a: liberation and freedom, it liberates the servants from oppression and tyranny that enslaved humanity, the Islamic Shari’a liberates the servants from the captivity of every material desire, and Allah ﷻ mentioned in his book one of the missions of the Messenger ﷺ, He said:

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

(56) Abu Daiud:4607. At-Tirmithi:2870-2871.through Khalid bin Ma’dan

“And relieves them of their burden and the shackles which were upon them.” (57)

It’s a liberation of man from submission to other human beings in disobeying his Lord, the Most Merciful;

Therefore, the Prophet ﷺ said:

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ».

“There is no obedience to a creature if it involves disobedience to the Creator.” (58)

Shari’a guaranteed the freedom of non-Muslims in practicing their worships and laws, so the Prophet ﷺ wrote a book to the Christians of Najran in which he said:

«ولنجران وحاشيتها جوار الله وذمة محمد النبي ﷺ على أنفسهم وأراضيهم وملتهم وأموالهم وحاشيتهم وعبادتهم وغائبهم وشاهدهم وكل ما تحت أيديهم من قليل أو كثير».

“And to Najran and its entourage are the protection of Allah and the pledge of Muhammad the Prophet ﷺ on their lives, their lands, their religion, their wealth, their allies, their worship, those who are absent and those who are present, and all that which is under their hands, be it little or a lot.”

(57) Surah Al-A’raf - Verse: 157

(58) Sahih al-Jami’:7520. Al-Mishkat:3696

And in the covenant of Omar رضي الله عنه to the people of Illiyah in Jerusalem, he said:

«هذا ما أعطى عبد الله عمر أمير المؤمنين أهل إيليا من الأمان. أعطاهم أماناً لأنفسهم وأموالهم ولكنائسهم وسقيمها وبريئها وسائر ملتها، أنه لا تسكن كنائسهم ولا تهدم ولا ينتقص منها ولا من حيزها ولا من شيء من أموالهم، ولا يكرهون على دينهم ولا يضار أحد منهم».

“This is the assurance of safety which the servant of Allah, Omar, the Commander of the Faithful, has given to the people of Illiyah. He has assured them of safety for their lives, their money, their churches, their sick, and their health, and for all the rituals which belong to their religion. Their churches will not be inhabited by Muslims and will not be destroyed. Neither they nor the land on which they stand will be taken. nor taking any of their money, and they should not be forcibly converted., and none of them should be harmed.” (59)

The Islamic Shari’a also protects blood and money of those non-Muslims.

(59) This is the book of Omar Ibn Al Khattab رضي الله عنه as mentioned by At-Tabari رحمه الله in his history book. Volume 3. Page 609

He ﷺ said:

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا».

“Whoever kills a Mu'ahad (a person who is granted the pledge of protection by Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).” ⁽⁶⁰⁾

This Islamic law lifts the injustice off those non-Muslims, it removes the injustice from them in any case, and he ﷺ said:

«أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ انْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طِيبِ نَفْسٍ، فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ».

“Beware, if anyone wrongs a mu'ahad (one who has an agreement with the Muslims), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.” ⁽⁶¹⁾

And It is astonishing that, because of the intense care of Muslims for tolerance, oppression from those groups entered upon them.

(60) Al-Bukhari: 3166

(61) Sahih Sunan Abi Daoud: 3052

The Islamic Sharia takes care of freedom of work and permissible earning, just as it does with controlled freedom of opinion, so it commands (speaking) the truth, honesty, and good conduct.

Allah, the Most High said:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

“(Man) does not utter any word except that with him is a strong watcher [prepared to record]” (62)

And He ﷻ said:

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

“And speak to people with good [words]” (63)

And he ﷺ said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.»

“Whoever believes in Allah and the Last Day, should speak what is good or keep silent.” (64)

(62) Surah Qaf - Verse: 18

(63) Surah Al-Baqara - Verse: 83

(64) Al-Bukhari: 5672. Muslim: 47

And as such the Shari'a liberated thought and opinion and made them controlled by the regulations of the straight religion.

Also from the social merits of Islamic Shari'a: Islamic shari'a is the title of social justice, taking care of bringing together community groups of society and family members. The message of Islamic Shari'a, controls the social morals and encircles relations with a fence of rights, freedoms, and etiquettes, so no transgression or injustice occurs to a group of society. Shari'a begins with honoring man, all human beings (are honored). And social Shari'a fulfills justice and equality between men and women.

He ﷺ said:

«إنما النساء شقائق الرجال.»

“Verily, women are the counterpart of men.” (65)

And he ﷺ said:

«استوصوا بالنساء خيرا.»

“Act kindly towards women.” (66)

(65) At-Tirmithi: 113. Abu Daoud: 236. Ahmed: 26238. See As-Sahiha: 2863

(66) Al-Bukhari: 4890. Muslim: 60

Islamic Shari’a takes great care of building and forming the family,

Allah ﷻ said:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

“And live with them honorably (ie: wives).” (67)

and He ﷻ said:

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

“Protect yourselves and your families from a Fire.” (68)

And the prophet ﷺ said:

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ».

“The best of you is he who is best to his family.” (69)

Also, among the moral characteristics of Islamic Shari’a: is that it’s a law of divine morals and legal practices that call for elevated matters and forbid nonsense, it rewards righteous morals in this world with an abundance of goodness, blessing, and success, and

(67) Surah An-Nissa’ - Verse: 19

(68) Surah At-Tahreem - Verse: 6

(69) At-Tirmithi: 4233. Ibn Hibban: 4177

in the Hereafter it rewards with heavy scales and the preponderance of the good deeds scale pan.

Among the things that testify to the morality of the purified Sharia: are its commands and prohibitions that link morals with rulings and reward with punishment, and thereof what Allah ﷻ said:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

“Show forgiveness, enjoin equity, and avoid the ignorant.” (70)

And Allah ﷻ said:

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah] and do not transgress. Indeed, He is Seeing what you do.” (71)

Thus, Islamic law strengthens good manners and strengthens uprightness. The Prophet ﷺ said:

(70) Surah Al-A'raf - Verse: 199

(71) Surah Houd - Verse: 112

«أَتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ».

“Have taqwa (fear) of Allah wherever you may be and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.” ⁽⁷²⁾

As-Shari’a is ethical in its practices, it enjoins high standards and good morals. It takes care of morals with the enemy before the friend, and at the time of war and peace, the morals of war in Islam indicate the true reality of this Shari’a.

Also, among the characteristics of this Sharia: breadth and flexibility, Islamic Sharia is broader than all schools of jurisprudence, this Sharia is (derived from) legal texts, fundamental rules, (legal) purposes, disciplined judgment (Ijtihad) without any chaos in it, and disciplined renewal there is no space in it for uncontrolled claims. Sharia is a constant, categorical, and unanimous consensus. It is not a subject for ijtihad, everything that does not contain evidence of an explicit authentic transmission or unanimous consensus (ie: إجماع Ijma’), It is one of the issues of ijtihad that the Mujtahid ⁽⁷³⁾ should not be blamed for.

(72) At-Tirmithi: 1987. Ahmed: 21526

(73) The Scholar who makes deductions in his judgment in case there he couldn't find a supporting text from the Quran or the authentic sunnah.

Fourth: Also among the merits of Islam are the merits of Islamic worship.

In Islam, getting closer to Allah The Almighty, through worship is the mission of life, and Allah- ﷻ - said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I did not create the jinn and mankind except to worship Me.” (74)

The earth is maintained by the worship of Allah.

Worship has characteristics. So what are the characteristics of Islamic worship?

Worship aims at obtaining immediate and future happiness, and its characteristics are many, such as inclusiveness. Worship includes every action that Allah ﷻ and His Messenger ﷺ love. Worship includes every action that Allah loves and is pleased with, and it turns every permissible action that is done to please Allah into obedience for which a person is rewarded by his intention.

(74) Surah Ath-Thariyat - Verse: 56

Thus, it includes all obligatory and recommended actions ordained by Allah ﷻ. It also includes permissible actions that are turned by the (good) intention into obedience. It also includes leaving off all prohibited actions whether forbidden (haram) or disliked (makrouh) intending to get closer to Allah by leaving off these prohibitions. Therefore, it (the worship) is inclusive and involves all actions that Allah loves and is pleased with. This is the Islamic worship.

Worship includes obligations prescribed on each and everyone (Fard 'Ain) and those prescribed on the community at large (Fard Kifaya), obligatory and recommended actions, rituals of Noussouk (rites of sacrifice), good manners, physical acts of worship and religious acts of the heart. So, all the religion is worship. Worship encompasses life with its various activities.

Also, among the characteristics of this Islamic worship: is continuity. This is one of the merits of worship in Islam, worship is the duty of a lifetime.

Allah ﷻ said:

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

“And worship your Lord until there comes to you the certainty (death)..” (75)

It has no time of expiration. This worship stays with the Muslim until the soul reaches its destiny. Therefore, Islam is keen on and urges continuity in worship.

He ﷺ said:

«أحب الأعمال إلى الله أدومها وإن قل».

“The most beloved deeds to Allah are the most regular and constant even if they were little.” (76)

So acts of worship are never interrupted (they're constant) with Tawheed and glorifying Allah ﷻ by the heart, with the saying of dhikr, supplication, prayer and recitation by the tongue, with prayers during day and night, ordained ones and what Allah has allowed of extra recommended prayers "Rawatib" by the limbs and a Friday prayer every week, and two Eids every year, fasting one month every year, and every month three days of recommended fasting and two days every week: Mondays and Thursdays, giving Zakat once a year with its conditions, charity once a year for completing the fast (of Ramadhan) (Zakatul-Fitr), and the doors of

(75) Surah Al-Hijr - Verse: 99

(76) Al-Bukhari: 6099, Muslim: 78

supererogatory charity after that are open. Hajj and Umrah once in a lifetime are obligatory and any actions (of Hajj and Umrah) besides that are recommended, and so on.

Worship should not be abandoned, as it continues every day and night. It is not to be abandoned. It's continuous without laziness in obligations, negligence in duties, or retreating from doing recommended and desirable acts.

Also, one of the merits of worship in Islam is the Tawqifiyah⁽⁷⁷⁾, so, the worship is not considered an (act of) worship unless it is legitimate and proven by the evidence from the Book, the Sunnah, the consensus, or the correct analogy. Worship is not legislated except through purified revelation of the Quran and Sunnah. If worship is not legitimate, then it is forbidden.

Likewise, one of the merits of worship is that it is (taken) from the Book and the Sunnah. He ﷺ said:

«لتأخذوا عني مناسككم».

“Learn your rituals (by seeing me performing them).” ⁽⁷⁸⁾

And he ﷺ said:

«صلوا كما رأيتموني أصلي».

(77) Refrain unless it's proven by Quran or authentic Sunnah

(78) Muslim: 1297

“Pray as you have seen me praying.” (79)

And he said in a statement about the rejection of innovated acts of worship:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ».

“He who does something contrary to our way (i.e., Islam) it will be rejected.” (80)

So, this Worship is Tawqifiyah, it must be proven by the Book and the Sunnah. The main principle of worship is prohibition and cessation, until the evidence of the purified Shari’a is received. So one of the merits of worship and Islam is that it’s tawqifiyah.

Also, among its merits: Moderation; moderation in worship is a praiseworthy right between two sides. This moderation in worship is the desired balance between excessive worship that leads to extremism, and negligence in worship that leads to carelessness and decay. It is a middle ground between excessiveness and negligence, Islamic worship and rituals both are between those who exaggerate in them to the extremes of the innovated monasticism of christians: by which life is disrupted and

(79) Reported by al-Bukhari

(80) Musnad Ahmed: 25472. Ar-Rissala publication

instincts are corrupted, and between those who make religious rituals a neglect: not paying any attention to them, so hearts fail to deify Allah through them, and bodies fail to perform the duties of worship.

Islamic worship is moderate. It acknowledges human needs and takes care of them, it is a median worship between those who want from Allah and don't want Allah (on one side), and those who want Allah and don't want from Allah (on the other side). So, it teaches its followers to seek the pleasure of Allah, seek the reward, and run away from His anger and punishment. It is a worship that recognizes the instinctive needs of man, legitimizes marriage and rewards for it, and opens many doors for worship. It is moderate in obligation and choice, and so on.

Also among the merits of worship in Islam: ease and removal of discomfort.

Allah ﷻ said:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

“Allah intends for you ease and does not intend for you hardship.” (81)

(81) Surah Al-Baqara - Verse: 185

And Allah ﷻ said:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

“and (He) has not placed upon you in the religion any difficulty.” (82)

Likewise, part of its easiness is linking legitimate acts of worship and obligations to capacity and ability. Also, concessions are legislated in times of hardship, such as shortening the prayers, and so on. That is why a major general rule is established in Shari’a which is:

«المشقة تجلب التيسير».

“hardship brings ease.”



(82) Surah Al-Hajj - Verse: 78

Fifth and last: Among the merits of Islam: the merits of the Islamic Da'wa (calling to Islam).

We have spoken about four aspects and four areas:

- **the religious merits of Islam in general,**
- **the merits of the Islamic Aqeedah,**
- **the merits of Islamic Shari'a,**
- **and the merits of Islamic worship,** these are four.

The fifth and the final: is the merits of the Islamic Da'wa (calling to Islam), the Islamic Da'wa to Allah, it is a call to the truth.

Allah ﷻ said:

﴿لَهُ دَعْوَةُ الْحَقِّ﴾

“To Him [Allah alone] is the call of the truth.” (83)

It's a call to Allah, Allah ﷻ said:

﴿وَادْعُ إِلَىٰ رَبِّكَ﴾

(83) Surah Ar-Ra'd - Verse: 14

“and invite to your Lord.” (84)

And He ﷺ said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ﴾

“Say, "This is my way; I invite to Allah.” (85)

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

“O Messenger! convey what has been sent down upon you from your Lord.” (86)

It (the Da’wa) obtains its material from Allah. This Islamic call is divine in its purpose, it is a call whose origins are firm, its features are clear, and it follows the guidance of the Master of the Prophets ﷺ, it spreads goodness and calls for reform; (which is) the call of Islam.

Among the features of the merits of this Islamic Da’wa: it’s a call to true Emaan (faith) and pure Tawheed (monotheism). Emaan and Tawheed are the first rights of Allah upon the servants. The divine Aqeedah is the first thing that people are called to, (in order) to liberate them from worshipping any deity besides Allah, so that worship

(84) Surah Al-Hajj - Verse: 67

(85) Surah Yousuf - Verse: 108

(86) Surah Al-Ma’ida - Verse: 67

becomes only for Allah Alone by what He has legislated and not by what people have invented. This Aqeedah is a comprehensive belief, a call to the correct faith, and pure Tawheed. It's a creed that revives the heart with belief in Allah and makes the body occupied with that which pleases Allah, and so on.

Also among the features and merits of the Islamic call: It is an invitation to gather over following (the messenger of Allah), a call to Allah on the methodology of Ahl al-Sunnah wal-Jama'ah, it means at first: sticking to the Sunnah, preserving the congregation, for the congregation is a mercy and disunity is a torment.

Allah ﷻ said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold firmly to the Rope of Allah all together and do not become divided.” (87)

So, الإعتصام Al-I'tissam (holding fast to the rope of Allah) and Jama'a (being within the group) can be nothing but being upon the methodology of following the Prophet ﷺ.

Shaykhul-Islam Ibn Taimiyyah رحمه الله said:

(87) Surah Al-Imran - Verse: 103

«إِنَّ أَهْلَ الْحَقِّ وَالسُّنَّةِ لَا يَكُونُ مَتَّبِعُهُمْ إِلَّا رَسُولُ اللَّهِ ﷺ الَّذِي لَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ فَهُوَ الَّذِي يَجِبُ تَصَدِيقُهُ فِي كُلِّ مَا أَخْبَرَ؛ وَطَاعَتُهُ فِي كُلِّ مَا أَمَرَ وَلَيْسَتْ هَذِهِ الْمَنْزِلَةُ لغيرِهِ مِنَ الْأَئِمَّةِ بَلْ كُلُّ أَحَدٍ مِنَ النَّاسِ يُؤْخَذُ مِنْ قَوْلِهِ وَيُتْرَكُ إِلَّا رَسُولُ اللَّهِ ﷺ».

“The one whom the people of truth and Sunnah follow, cannot be except the Messenger of Allah ﷺ, who does not speak of his own desires, he speaks but revelation. He is the one who must be believed in all that he tells and obeyed in every command he commands, and this status does not belong to any other leader. So, the speech of anyone is to be either accepted or rejected except (the speech of) the Messenger of Allah ﷺ.” (88)

Also, among the merits of the Islamic Da’wa: it is a call for education and purification. The Islamic Da’wa is not just words that are spoken or information that is spread, it is coexistence and interaction with creation with the truth. It’s an education of the souls through good words and actions. Education is an important pillar in the call to Allah.

It is a positive education that means taking the initiative

(88) These are the words of Sheikh Al-Islam in Majmoo' Al-Fatawa. volume 3 page: 346

to do good deeds in the best of manners or at least something near to it, and in the hadeeth.

He ﷺ said:

«سَدِّدُوا، وَقَارِبُوا، وَاعْدُوا، وَرُوحُوا، وَشَيْءٌ
مِنَ الدُّلْجَةِ، وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا».

“Do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise).” (89)

Also among the merits of the Islamic Da’wa: it is the call of the general, inclusive, and integrated notification. The Da’wa of Al-Islam devotes all its energy and exerts all its effort in the general and global notification of all people into all the (open) doors of the great Islam. It does not have a time limit to be bound by, and it does not stick to (calling) only secretly or only publicly in its way of notification. It is not specific to only one condition of the person who calls (to Allah) or the person receiving the da’wa without being aware of their other conditions.

Our Prophet ﷺ called a Jewish boy into Islam when he

(89) Al-Bukhari: 6463

was dying and he became a Muslim, so the Prophet ﷺ thanked Allah ﷻ. (90)

The Islamic Da'wa has no specific place, it is everywhere, it is a call (to be done) in every place, as the Messenger of Allah ﷺ did, he called (to Allah) when he was present and while traveling, on his way back and forth, and he traveled for the sake of Da'wa, as in his travel to the people of Taif. He migrated for the sake of Da'wa, his companions (also) migrated, he sent ambassadors with Da'wa to distant countries informing about him ﷺ, and he, himself entered marketplaces calling to his Lord.

The Da'wa takes care of conveying all of Islam to all people.

Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً﴾

“O you who have believed, enter into Islam completely [and perfectly].” (91)

and He ﷻ said:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

(90) the hadeeth is in Sahih al-Bukhari

(91) Surah Al-Baqarah - Verse: 208

“Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all.” (92)

These are some of the merits of Islam that we summarized to you in this research to show the greatness of this great religion, and that the merits of Islam are in every field, and these merits in Islam are the core of goodness and its origin, and these merits appear in its Aqeedah and the worship of Islam and the Shari’a of Islam, and the Aqeedah of Islam and the Da’wa to Islam.

We ask Allah ﷻ to make us and you, live and die upon Islam, just as we ask Him ﷻ to make us and you steadfast in this great religion, and to grant us and you a good ending, just as we ask Him ﷻ to make us and you understand our religion, and we ask Him ﷻ to protect our country and the country of Muslims from all evil.



(92) Surah Al-A’raf - Verse: 158



Oh Allah, we ask You guidance and piety, purity and richness. Oh Allah, we ask You (to give us) useful knowledge, a humbled heart, and an answered supplication. And may the last of our call be: “all the Praise is due to Allah, Lord of the worlds.” May Allah send his peace and blessings upon Muhammad and his family and companions.

